Price 2d.

THE

RAGGED SCHOOL UNION MAGAZINE.

No. CLV. NOVEMBER, 1861. Vol. XIII.

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

LONDON:
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JOHNSTONE AND HUNTER, EDINBURGH; ROBERTSON, DUBLIN; AND ALL BOOKSELLERS.

* * All Communications to be addressed to the Editor, 1, Exeter Hall, London.
* Orders for Advertisements to be sent to Robert K. Burt, Printer, Holborn Hill.

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ACKNOWLEDGMENTS.—The Committee beg with thanks to acknowledge the receipt of two parcels of clothing and books from Mrs. Reade; a box of clothing from Mrs. Ditmas; a parcel of clothing from Mr. Kerr; and a parcel of clothing and boots from an unknown donor.

To MASTERS and MISTRESSES of RAGGED SCHOOLS.

The Committee of the Ragged School Union intend holding a Conference with the Paid Teachers of the London Ragged Schools, on the subject of

SCHOOL BOOKS: WHICH ARE FOUND THE MOST USEFUL IN RAGGED SCHOOLS?

The Meeting will be held at the Jubilee Hall, 56, Old Bailey, on *Thursday, Nov. 14th.* Tea will be provided at Six o'clock, and the Chair taken at Seven.

The opinion of the Mistresses on this subject will be very acceptable, and should they prefer giving it in writing, the same on being handed to the Secretary, will be read by him at the Meeting.

It will further the object of the Meeting if Teachers will send or bring specimens of books they have found useful, but which perhaps are not generally known.

Tickets for the Meeting can be had by the Paid Teachers of Day or Evening Schools on application at 1, Exeter Hall.

A BOOK FOR RAGGED SCHOOLS.

Just published, price 4d. sewed, 6d. cloth,

THE LAND WE LIVE IN;

OR,

England's History in Simple Language,

SUITED TO

CHILDREN IN SUNDAY AND RAGGED SCHOOLS.

BY WILLIAM LOCKE,

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PERKINS'S RENTS, WESTMINSTER,

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MRS. BESSIE INGLIS

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READINGS OF THE POETS,

ON

WEDNESDAY EVENING, NOVEMBER 27, 1861,

To Commence at Eight o'clock precisely.

SYNOPSIS.

Part I.

La Morte d'Arthur	*Tennyson.*
The Cloud	*Shelly.*
Battle of Ivry	*Macaulay.*
We are Seven	*Wordsworth.*
Hoenlinden	*Campbell.*
Battle of Waterloo	*Byron.*
The Lady Clare	*Tennyson.*
Helvellyn	*Scott.*
Sonnet	*Hood.*

Part II.

Cry of the Children	*Elizabeth B. Browning.*
The Poet's Mission	*Marie J. Ewen Fatherley.*
Judge Not	*Adelaide A. Proctor.*
Sonnet	*Mary Howitt.*
Italy and the World	*Elizabeth B. Browning.*
The Angel's Mission	*Hon. Mrs. Norton.*
Mental Influence	*Rosa Salomon.*
Coronation of Tasso	*Mrs. Hemans.*
Virgin's Address to the Child Jesus	*Elizabeth B. Browning.*

The Doors will be opened at Half-past Seven; the Reading to terminate about Ten o'clock.

Central Seats, 2s. 6d.; Raised Seats or Gallery, 1s.; Children under Twelve and Schools, Half Price. A few numbered Stalls, 4s. each.

Tickets may be obtained at MITCHELL'S, SAMS'S, and WESTERTON'S Libraries; at the Ragged School Union, 1, Exeter Hall; at the Ticket Office, Exeter Hall; and of Miss ADELINE M. COOPER, Hon. Sec., 78, Coleshill Street, Eaton Square, S.W.

Funds are greatly needed. The operations of the Institution comprise—Day Schools, Night Schools, Sunday Schools, Ragged Church, Mothers' Meeting, a Band of Hope, a Penny Bank, a Clothing Fund, a Lending Library, and the Working Men's Club and Reading Room (Duck Lane).

CHRISTMAS PRESENTS! CHRISTMAS TREES!!

THE CRIPPLES' HOME

HAS A LARGE SUPPLY OF BONNETS, BASKETS, MATS, &c.

Who will help the Cripples' Cause—the only institution in this kingdom?

Apply to the Matron, Hill Street, Dorset Square, N.W.

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J. E. E. respectfully begs to inform the Clergy, Superintendents of Schools, and others who are in the practice of commemorating their Anniversaries, etc., by Public Breakfasts and Tea Meetings, that he has every requisite for such occasions, comprising Tables, Coppers, and China to any extent, in a superior style, at extremely moderate charges.

J. E. E. tenders his sincere thanks to those ladies and gentlemen who have hitherto favoured him with their kind patronage, and hopes by strict attention to ensure a continuance of the same; he also begs most respectfully to solicit the favour of their recommendation.

Rout Seats on Reasonable Terms. Vans, and every requisite for Excursion Parties, with the entire Management, taken by Contract.

COMMUNICATIONS BY POST IMMEDIATELY ATTENDED TO.

References are kindly permitted to be made to the Secretaries of the Ragged School Union and the Temperance League.

BORWICK'S BAKING POWDER

Report on Borwick's Baking Powder, by Dr. Hassall.

"I have subjected *Borwick's* well-known *Baking Powder* to very careful analysis, both microscopical and chemical.

"I find, first, that the ingredients of which it is composed are pure and of good quality; and, second, that none of them are in the least degree injurious—it is, moreover, entirely free from alum.

"Altogether it is a highly useful preparation; indeed, it is indispensable in the making of unfermented bread, pastry, puddings, &c., and in all cases where yeast cannot be procured, as in country places and on board ship. (Signed)

"ARTHUR HILL HASSALL, M.D., London, *Analyst of the Lancet Sanitary Commission, Author of 'Food and its Adulterations,' 'Adulterations Detected,' and other works.*"

BROWN & POLSON'S

TRADE MARK

PATENT CORN FLOUR.

The most interesting account of its value as an article of daily use is given in "THE LEISURE HOUR," of May 30, 1861, in a Paper upon "Maize or Indian Corn," from which the following is an extract:—

"Ever since the Potato Famine of 1846-7, very large quantities of Maize have been imported, and the amount is still increasing; this is partly referable to an ingenious and very successful method of manufacture, conducted at Paisley by Messrs. BROWN and POLSON, an engraving of the operation in whose factory is appended. There can be no doubt that the amylaceous material prepared and sold by them has all the advantages which they claim for it, under the name of PATENT CORN FLOUR."

BROWN & POLSON, Manufacturers and Purveyors to Her Majesty: Paisley, Manchester, Dublin, and London.

NOW READY.

AN ADMISSION BOOK,

Specially prepared for the use of RAGGED SCHOOLS. May be seen at the Offices of the Ragged School Union, 1, Exeter Hall, or at Williams & Lloyd's, 29, Moorgate Street, City.

BAZAAR

FOR THE

SMITH'S PLACE (SOMERS TOWN) RAGGED SCHOOL.

This BAZAAR will be held at the MYDDELTON HALL, ISLINGTON, on TUESDAY and WEDNESDAY, the 12TH and 13TH NOVEMBER.

The amount required to be raised to complete the alterations and repairs to the newly purchased School premises is not less than £120, and as many articles are yet required to realise that amount, Contributions of Toys, Trinkets, and other Articles, are earnestly requested, in order that the result of this effort may enable the Committee to commence operations in the new and greatly extended sphere unencumbered by debt.

Contributions will be thankfully received at the Ragged School Union, or by Mr. Mirams, Secretary, 35, Stanmore Street, Islington.

N.B.—Intending Contributors are respectfully requested to send their gifts before the 9th November.

One Dozen Real Russian Ox Tongues for a Guinea.
Westphalia Hams, according to size, 8d. and 8½d. per pound.
Strasbourg Bacon, the prime cut, 10d. per pound.
Dried and Pickled Tongues, 3s. 6d. to 5s. 6d. each.
American Cheese, equal to Cheshire, from 7½d.
Stilton Cheese, from 1s.

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CHEESE AND BUTTER WAREHOUSE,

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Asthma, Consumption, Coughs, Colds, & all Disorders of the Breath & Lungs,

ARE INSURED BY

Small books containing the particulars of many hundreds of cures may be had gratis from every agent throughout the kingdom.

CURE OF COUGH AND IMPROVEMENT OF THE VOICE.

From MR. J. C. REINHARDT, 22, *Market Place, Hull.*

"Mr. Wells, of Posterngate, has been more or less troubled with a cough every winter. Having had a very severe attack, he made a trial of Dr. Locock's Wafers, which speedily removed his complaint, and restored him to health; he is a public speaker, and finds they have a most beneficial effect upon his voice, for which reason he is never without them. "J. C. REINHARDT."

THROAT AFFECTIONS and COUGHS are immediately relieved by allowing one occasionally to dissolve in the mouth.

To SINGERS and PUBLIC SPEAKERS they are invaluable for clearing and strengthening the voice. They have a pleasant taste. Price 1s. 1½d., 2s. 9d., and 11s. per Box. Sold by all medicine vendors.

CAUTION.—Every box of the GENUINE medicine has the words "DR. LOCOCK'S WAFERS" in *white letters* on a *red ground* in the Government Stamp, and without which words all are counterfeits and an imposition.

HAIR RESTORED, PRESERVED, AND BEAUTIFIED

BY THE USE OF

ROWLANDS' MACASSAR OIL.

It prevents Hair from falling off or turning grey, strengthens weak HAIR, cleanses it from Scurf and Dandriff, and makes it BEAUTIFULLY SOFT, PLIABLE, and GLOSSY. In the growth of

THE BEARD, WHISKERS, AND MUSTACHIOS

It is unfailing in its stimulative operation. For CHILDREN it is especially recommended as forming the basis of A BEAUTIFUL HEAD OF HAIR, while its introduction into the Nursery of ROYALTY, and the numerous Testimonials constantly received of its efficacy, afford the best and surest proofs of its merits.

INTERESTING FACT.

The following singular and authentic case of Restoration of the Human Hair is worthy of observation, more particularly as it relates to an article of high and universal repute during the last half century. Mr. A. Hermann, of Queen Street, Soho, had been quite bald for some time past, and had tried various preparations for the recovery of his hair, but without any beneficial result. He was then induced to try the effects of "Rowlands' Macassar Oil," and after daily applying it for about two months, he, much to his gratification, had his hair quite restored, and now possesses a beautiful head of hair. This fact speaks too strongly for itself to require comment.—*Bell's Weekly Messenger.*

Price 3s. 6d.; 7s.; Family Bottles (equal to four small) at 10s. 6d.; and double that size, 21s.

CAUTION.—To prevent the substitution of *Spurious Imitations* for the genuine article by unprincipled shopkeepers, A. R. & SONS here add a small copy of their Label (as it appears round the bottle) from the burin of Messrs. PERKINS, BACON, & PETCH, the eminent engravers, of London. On the lower part of the label is the Signature of the Proprietors, in Red Ink, "A. ROWLAND & SONS." The whole is covered with a lace-work pattern, in transparent colourless ink.

Sold by A. ROWLAND & SONS, 20, Hatton Garden, London, and by Chemists and Perfumers.

*** ASK FOR "ROWLANDS' MACASSAR OIL."

London Female Preventive and Reformatory Institution.

Office, 200, Euston Road, near Euston Square, N.W.

PRESIDENT—REV. THOMAS DALE, CANON OF ST. PAUL'S.

The world in general has but little idea of the trials and vicissitudes through which many young females have to pass in entering upon the great struggle of life, otherwise much more sympathy would be shown both to the friendless and erring than is manifested at present. The following case will illustrate this. H. E. is about 30 years old. She does not know where she was born; has not the slightest knowledge of her father, either of his name, rank in life, if living, where, or if dead, under what circumstances he died; indeed, she does not remember ever having seen him. Her mother she has not seen for about 18 years, but she thinks she would be able to recognise her if she saw her. Has often looked for her, but in vain. Was brought up till twelve years old at a boarding school near Paris; was then obliged to leave, there being no more money paid for her. Lived as best she could for several years in France, then came to London, fell into the snare of a wicked man, who evidently took advantage of her friendless condition. She then spent a short time in luxury; but, as usual, it was merely an introduction to the streets. Five years passed by, during which time her trials were numerous. She was then assisted to return to Paris, in the hope that it would promote her interest, but rather the reverse. She returned to London, and her refuge the streets; however, one night a card of invitation was given her, to attend a midnight meeting; she accepted it, and soon after she entered one of our "Homes," and now, to use her own words, she hopes to get what she has never had yet, a "position." God grant that she may on earth and in heaven.

Thanks to H. B. P., 10s.; Mrs. Largelet, £5.; C. H. Seager, £10.

Subscriptions and donations will be thankfully received by Messrs. BOSANQUET & Co., Bankers, 73, Lombard Street, E.C.; Mr. F. NICHOLLS, 14, Old Jewry Chambers, E.C.; Mr. E. W. THOMAS, Secretary, 200, Euston Road, Euston Square, N.W.

Papers, Original and Selected.

RAGGED SCHOOL DEVELOPMENT, AS SHEWN BY THE ST. GILES'S RAGGED SCHOOLS.

FROM the first establishment of Ragged Schools in London the effort has, in practice, taken the motto, *Onward and Upward.* ONWARD in its efforts to bring as many of the destitute as possible under its influence, and UPWARD in its moral and spiritual results. It has at no period been stationary, or satisfied with, then present attainments, but ever putting forth fresh efforts, while consolidating and improving older ones. This subject was referred to in a paper read in Exeter Hall in May, 1855, as follows:—

"Many pleasing instances might be cited, where the effort when first put forth to meet the educational wants of the juvenile poor consisted only of a school confined in its operation to the Sabbath-day. In those days, the week passed by, and the school doors were kept fastened till the returning Lord's-day. The scholars passed their time in the streets, in playing, in begging, or in pilfering. The need for further and more consecutive effort was forced upon the attention and conscience of those who had kindly undertaken the management of the Institution in its infant state. The Divine guidance was earnestly sought; efforts were put forth to obtain more ample funds; plans for meeting urgent necessities were suggested and discussed; trial experiments were made, reviewed, altered, and improved, till they were found to answer the purpose for which they were set on foot. The result of such self-denying labours may now be seen in different parts of the metropolis. Upon the simple Sunday School as the original stock, has been grafted, branch after branch, till the Institution has been fully and perfectly developed. The original plan of religious teaching by a devoted and self-denying band of voluntary teachers has been far too invaluable ever to be dispensed with; but in addition thereto, has been established a separate School for boys, girls, and infants, each under the control of an efficient teacher. While in the Infant School the mind of the little ones is unfolding, the heart made impressible, and the conscience tender; the elder scholars in the other Schools, in addition to a similar training, have the benefit of

the Industrial Classes. Such efforts are carried out in Day Schools, for those who are not dependent upon their own exertion for support, and in the evening for those who during the day have to obtain the bread that perisheth. Invaluable as these Schools have proved, there is, however, a class they cannot reach. Ignorance is not the only form of the evil to be combated. Vice and homeless destitution are evils more difficult to overcome. Efforts have been put forth fairly to meet them by the formation of Houses of Refuge, into which could be placed the poor homeless orphan, or the poor woe-begone child, whose circumstances would have been more fortunate had he been an orphan. Refuges alone can meet the necessities of such children; and although expensive and difficult of management, have nevertheless been established. It may therefore be seen that the original Ragged Sunday School has been constantly developing its plans, as in the case of one School, where the present operations consist of three distinct Juvenile Day Schools, two Evening Schools for boys and girls, two Refuges for males and females, besides a variety of efforts of a kindred character, such as a Mothers' Meeting, a Fathers' Reading Room, a Penny Bank, a Clothing Club, and a Ragged Church. Such are the efforts that have been grafted on to the original stock; and as such an Institution, with such extended ramifications, is recorded on the Society's list of Schools as only one effort, it is needful, in order rightly to understand and properly appreciate the Ragged School movement, thus to refer to its development in an individual case."

These remarks had reference to the St. Giles' Ragged Schools as they existed nearly seven years since. During the last seven years development upon a larger scale has taken place, and which, for the information of our readers, we now record, gathered from a document issued by the Committee of those Schools and Refuges:—

"The Committee now think it advisable to refer very briefly to the origin and progress of the Institution during the seventeen years of its existence, that they, as well as the subscribers and friends who have watched the progress of the Committee's labours during that period, and who have warmly stood by and aided them in all that has been undertaken for the advancement of the Redeemer's kingdom, and the welfare of the poor children brought under the notice of the Committee and teachers of these Refuges and Schools, may be encouraged to continue their sympathies and assistance.

"In thus recording the rise, progress, and results of this one Institution to benefit the poor and the outcast, the Committee trust that the friends who have helped them in this work from the beginning, and those who have only recently bestowed their sympathies and aid, will be encouraged and stimulated to continue their benevolent exertion to supply the means for still carrying on the various works of usefulness in which it is their privilege to be engaged.

"This Institution owes its origin to the prayerful efforts of a few working men to do good among their fellows. Having themselves tasted the goodness of the Lord, they became desirous that others should participate in the blessings enjoyed by them. A meeting was held at the lodging of one of these poor men, when, after prayer and consultation, it was resolved to establish a Working Men's Association, as an auxiliary to the London City Mission, with a view of raising funds to have a missionary placed at their own disposal by the parent society. The Association was established, and these men and a few others undertook to raise a certain sum each year towards the missionary's salary, whereupon they were allowed to select a spot for their missionary to labour in. They did so, and the spot chosen was St. Giles's, in the part then so well known as the 'Rookery.'

"In the early part of the year 1843 the missionary began his arduous work in this sad degraded locality. He had not long laboured there, when, to his horror, he found the people living in a state which cannot with decency be described. Suffice it to say, he found numbers of children growing up in great ignorance and degradation, and while he had little hope of doing much for the elevation of the adult portion of the inhabitants, he felt much encouraged to expect a blessing would follow his efforts if the children of the district could be laid hold of and educated. There was no school in the locality to which these poor ignorant, vicious, and degraded children could be introduced. A hay-loft over a cow-shed was therefore taken and fitted up as a school-room. This room was opened in April, 1843, and was the first Ragged School movement in St. Giles'. The managers then had but little experience, and still less funds, so that the only thing they could do was to open the room for gratuitous instruction two evenings each week, which was conducted by the missionary and two or three voluntary teachers.

"From this tiny source the whole of the various important and useful operations now carried on by the Committee may be traced.

To give the reasons why and wherefore the various additions have been made to the original work would be unnecessary, and the dates when the various enlargements took place will suffice for this notice.

"In

1843. School-room over a cow-shed in Streatham Street first opened, two nights each week.

1844. School opened four evenings each week—two for males and two for females; and a Sunday Afternoon School opened.

1845. Girls' Sewing Class established and Morning School on Sundays opened. Provident Fund established. Separate Fund raised for providing clothes for the naked and giving relief in cases of sickness. A paid master employed for the Boys' Night School,

1846. A Sunday Night School opened for boys.

1847. The School now opened five nights each week, and twice on the Lord's-day.

1847. The Ragged School in Abbey Place, Little Coram Street, established,—open two nights each week; conducted by the missionary of the district.

1849. The Schools in Neal's Yard, for boys and girls, established.

1849. All the operations still continued. The Girls' Day School removed from Neal's Yard to Great St. Andrew Street.

1850 & 1851. The ground in Streatham Street being purchased for building a Model Lodging House for families, the original school there was removed first to George Street, and afterwards to Neal's Yard and Great St. Andrew Street. The School in Abbey Place opened two additional nights, and a paid master employed to superintend the school. A Sewing Class established for girls.

1852. The large building, now known as the Girls' Refuge, 19, Broad Street, Bloomsbury, purchased and fitted up for school purposes, was opened in June of this year; the Schools in Neal's Yard and Great St. Andrew Street being removed to this building. An Infant School was also added to the operations. The operations then consisted of three Day Schools, two Night Schools, and Sunday School twice each Lord's-day.

In July of this year the Refuge operations were commenced in the same building.

Six boys and six girls were all that could be received for want of funds.

1853. The Ragged School removed from Abbey Place to Little Coram Street, and a Day School opened there. The inmates in the Refuges increased. Neal's Yard School opened as a sleeping place for some of the Refuge boys.

1854. The inmates in the Refuges increased to 62.

1855. The Boys' Refuge removed from 19, Broad Street, to 17, Arthur Street, St. Giles'.

1856. Additional workshops taken in New Compton Street, for the industrial work of the Boys' Refuge.

1857. The number of inmates in the two Refuges further increased.

1858. The Boys' Refuge, being again too small, was removed from Arthur Street and New Compton Street, to 8, Great Queen Street, where it is now carried on.

The Ragged School operations in Little Coram Street further enlarged.

1859. The Boys' Day and Night Ragged School removed from 19, Broad Street, to Neal's Yard, to give room for extending the Girls' Refuge.

The boys and girls in the Refuges increased to 150.

1860. The Ragged School operations in Little Coram Street again enlarged.

1860. An additional house taken at Acton for a Girls' Refuge, so as to increase the number of girls from 50 to 70.

"Having thus given a very brief outline of the times when the several additions have been made to this Institution, the following is a short statement of the income received during those years, which has enabled the Committee to effect the several extensions of their work.

	£	s.	d.
1843	180	0	0
1844	167	15	4
1845, 1846, 1847	315	19	9
1848	348	11	7
1849	718	5	5
1850, 1851	845	3	8
1852	1,460	2	2
1853	1,166	13	4
1854	2,408	10	11
1855	2,210	7	6
1856	2,480	18	9
1857	2,857	13	8
1858	4,553	2	1
1859	4,734	4	7
1860	4,675	9	7

It will be seen from the foregoing statement, that just as the subscribers have entrusted the Committee with their money, they have laid it out in extending the operations for the welfare of the poor neglected children whom it is their object to benefit, believing,

in so doing, they were fulfilling the wishes of the subscribers better than if they had invested the surplus income so as to form a permanent fund, with a view of relieving themselves from responsibility.

"The Committee believe that all who will attentively read and consider the above facts, cannot but be satisfied that the blessing of Almighty God has largely descended on their labours, and that those labours are evidently well pleasing in His sight. The Committee and teachers believing this, still look to and depend upon Him for guidance and support, and as He has condescended to own and bless their instrumentality for so many years past, they still hope, trust, and believe that, working as they do for His glory, and the present and eternal welfare of the children committed to their care, He will yet more and more strengthen the work of their hand, and to Him shall be all the praise."

SEVEN PLAGUES OF LONDON AND THE RAGGED SCHOOLS.

INCLUDING A SKETCH OF THE DUKE AND THE SHOE-BLACKS, AND A CONVERSATION BETWEEN RAGGED BOB AND MR. SMITH.

By the Rev. John Bligh.

In great cities we find great extremes—the highest and the lowest, the best and the worst of everything; physical, intellectual, and moral. Hence, if we wish to see great refinement, the highest intellectual and moral culture, and the most abounding wealth, let us look to the richest city of the richest empire in the world. There too we shall find the most abject poverty and the greatest moral degradation and depravity. In other words, we see in London a class of human beings, described by an eloquent and philosophical writer as the "human vermin who burrow in all physical and moral pollution in our great cities; heathens among Christians, and savages among civilized beings." Talk of the aborigines of Australia, the reptile-eating Bushmen of Africa, the thieves of the South Sea Islands and their god Oro, the dirty Hottentots,—why the Hottentots of London, the barbarians of civilization, are a match for all these savages put together. And unfortunately, this class are the natural enemies of all other classes. Like the wild sons of Ishmael, the rangers of the Eastern desert, their hand is against every man, directly or indirectly. For, from a necessity of their position, they make constant war on the health, wealth, and peace of the community. It must be so; because, unlike the wealthy and industrious classes, who contribute capital or labour for the common good, these contribute nothing; but, by living on the poor-rates and jail-rates while in confinement, and by begging and stealing when at liberty, they consume the labour and capital of others.

Another fact, not pleasant to dwell upon, but too important to be overlooked, is that their persons and their abodes are well-stocked preserves for propagating all kinds of dirt and vermin. A few months ago, a poor wretch of this class, no longer able to endure the torture, rushed from her dark abode into the street, and disgusted and horrified the crowd who pursued her, by presenting the spectacle of a woman being eaten alive by what we will call insects of prey. We almost sicken as we write; but these are facts which must not be ignored, for the evil must be boldly faced before it can be rooted out. A short time before this, a policeman observed a number of little ragged urchins, who, while he turned his eye away for a moment, seemed suddenly to have vanished into air. Being somewhat of a philosopher, and anxious to investigate the causes of the phenomenon, he searched the spot for some time, and at length discovered, under an arch of the bridge, a crevice opening into a large sewer, where a number of the small fry of "the human vermin who burrow in all physical and moral pollution" had taken up their abode; in other words, it was a den of juvenile thieves, the entrance to which was always guarded on the inside by one of the gang.

Then also, the class we are considering make war indirectly, and of course unintentionally, on the public health. For from their crowded and filthy abodes there issue forth by day and by night foul fumes, charged with the elements of disease, to contaminate the atmosphere in which all classes 'live, and move, and have their being.'

Another sad feature of the case is, that this social evil, this cancer in the body politic, this plague-spot in our civilization, has in itself a vitality, a self-producing power, which, unless powerful remedies are applied, ensure the continuation and spread of the evil from age to age. For the posterity of this degraded race are, as a means of subsistence, early initiated into the mysteries of vice and crime, and, of course, rapidly assimilate to that moral and physical pollution by which they are surrounded, and which is to them a native element. These again transmit the same to their posterity, and so the curse has come down to us. We may add, that *begging* and *stealing, poor-rates* and *jail-rates, dirt, vermin,* and *foul air, are seven of the plagues of London* and our other large cities, and all greatly produced and perpetuated by the poor ragged race whom we have been describing.

And now, what say the patriot, the philanthropist, the Christian, the political economist, the political reformer to this state of things? Gentlemen, what do you propose? What have you done? "Oh," it is said, "let them go to work and get an honest living." Very good; and now there is Mr. Smith wants a porter, and here is ragged Bob wants a place, he therefore presents himself as a candidate for the office.

"Well," says Mr. Smith, "what an idea! offering yourself for a respectable situation in rags."

"Got nothing else to come in, sir."

"But why did you not wash yourself before you came? Water is cheap enough certainly."

"The dirt has been on so long, sir, it won't come off without soap. It's got into the pores of the skin you see, sir, and I can't afford soap to get it out."

"Well," said Mr. Smith, somewhat amused, "have you brought a letter of introduction?"

"No, sir, but there's plenty to give me a character."

"Plenty of your own sort, I suppose; you mean your companions and relations?"

"Yes, sir."

"I thought so."

"And what have you been used to do?"

"Nothing, sir; couldn't get nothing to do."

"Then, how did you manage to live?"

"Obliged to beg, Sir."

"And I am afraid when you could not get enough at begging you were not very particular about stealing."

"Couldn't afford to be over perticler, sir, when I was starving."

"Well, the fact is, I am too particular to have anything to do with you. Besides, people would think I was mad to engage anyone in the condition you are in."

"Please, sir, if you would take me in I should soon work and get some tidy clothes."

"Ah," said Mr. Smith, shaking his head sagaciously, "I expect if I took you in, you would soon take me in and run away. So you had better run away at once."

Well, as the world won't let poor ragged Bob get an honest living, he must go back to begging and stealing. That is, those who do not find him work, must keep him without work. For it is from the classes above him he begs and steals; they also must pay for his bed and board if he gets into the union or the jail. But a thought crosses Bob's mind, that if the world turns its back upon him perhaps the Christian Church may receive him, or at least allow him a share of its instruction and consolation, for he has heard that the dogs eat of the crumbs that fall from their master's table. So he ventures; but is more than ever struck with the contrast between the smart dresses of the ladies and gentlemen who are entering, and his own rags. Still he proceeds cautiously, till, when near the entrance, the doorkeeper gives him, oh, such a look! which seems to say, "What! is it possible that you in dirty rags, actually think of intruding yourself among these ladies and gentlemen?" Poor Bob feels the check and slowly retires, saying to himself, "a place of worship is no place for me, 'so I'll to my cabin repair.'" Meanwhile ragged Bob's ragged little son Will thought that while his father was at a place of worship, he would go to a Sunday-school, and he actually succeeded in effecting an entrance. There was a general stare at the little stranger, and glances were exchanged which seemed to say, "Well, we have got something come at last. We are sorry for him, but it would not be prudent to get too near; be sure don't touch him." Poor little boy! he is sharp enough to see all this, and to feel it too. His pride also is a little touched, for when Master Smith, in his new suit, contracts himself into the smallest possible space, as if exceedingly anxious that the boy in rags should have the greatest possible space, Will says to himself, with a nod, "Don't be alarmed, neighbour, depend upon it I shan't come too near." Thus, pride in each keeps both apart, as two balls charged with the same electricity repel each other. And so when Will and his father meet and share the penny loaf, they are not much cheered with the events of the day. Sunday comes again; the bells seem to call people to the house of prayer; and Will and his father, until

they found out their mistake, thought that the bells called them. True, little Will knows that the doors are open, and that the teachers are kind; but somehow it happens he never goes again, and no one comes to look after him. Still he often thinks how pleasant it was to hear them sing,

"I have been there, and still would go,
'Tis like a little heaven below."

But he cannot help feeling that it is a heaven where ragged boys are not wanted, and where they do not seem quite welcome. And he wonders if it will be the same in the heaven beyond the sky. No, my boy; for if the church on earth neglect thee, the church in heaven is willing to receive thee and to rejoice over thee. Poor little ragged outcasts, and poor little slaves are all included in those gracious words, "Suffer the children to come unto me."

And so the ragged class have been in this unfortunate position so low as to be unable to rise, and unable to procure the help or sympathy of others to aid them. Like a man got so deeply into a bog that it is impossible for him to extricate himself, and so defiled that no one will help him or even touch him. Spiritually and temporally he is in this position, and must struggle till death terminates his miserable existence. As if civilization, and Christianity, and royal commissioners had turned their backs on the poor unfortunate race, saying, "They are down, and they must keep down. They are going the broad road to destruction, body and soul, and go they will and must, for they are irreclaimable." God forbid! we exclaim. And yet, if "actions speak louder than words," such has been the language of action, or of the inaction which has allowed thousands and tens of thousands of wretched beings to exist in so much dirt, disease, and privation in the very centre of the world's wealth, in the centre of the world's benevolence, close to the head-quarters of all Christian enterprise. It would seem as if we were so engaged with the heathen on the other side of the globe as to be unable to see the masses of native heathen, who have been going to ruin, body and soul, past our own doors. Heaven prevent our saying anything directly or indirectly against that holy ambition, that praiseworthy zeal, which with increasing speed and power are extending Christianity through the known world. "This ought ye to have done, and not to leave the other undone." But there is something unreasonable and unnatural in neglecting our own countrymen, while the streams of our sympathy and our benevolence flow forth so copiously towards sufferers in India, sufferers in Syria, sufferers anywhere abroad. One foreign object received far more than was required. Perhaps

"'Tis distance lends enchantment to the view."

We know that among the various claims upon our Christian benevolence home is not forgotten, but seems to be considered secondary. Foreign missions preceded City Missions and Ragged Schools. This is also unscriptural. When the Head of the Church gave to his apostles what we call the great commission, he said, "Go ye into all the world and preach the gospel to every creature," &c., "beginning at Jerusalem." In other words, extend your operations to the ends of the earth, but do not begin there. And if a

new commission were to come down from heaven it would doubtless be to this effect,—Use all the means in your power to convert all the heathen of the world, but begin with those at your own doors. And what a wise course, what true economy would this be; for the home heathen being converted, they would help to convert those in foreign lands. But we cannot suppose converted idolators sending missionaries to the country where the missionaries came from; and yet we will conceive it possible, and imagine we see a civilized Hottentot or New Zealander landing in England with a large stock of bibles and tracts, and afterwards sending home, in his quarterly report, very sad accounts of the poor heathen he found in the missionary's country. Whether such reports will ever be sent we cannot say. But this we know, that the savages and wild men of the woods who have formed their opinion of us from the specimens they have seen of our civilisation and Christianity, would greatly marvel if they knew how many savages there are in England worse off than themselves.

The patriot who is concerned for the honour of England must feel that she is disgraced by so large a proportion of her population being in such barbarian wretchedness. The philanthropist must grieve to think of so much privation and suffering. The Christian to see that the Church has so neglected its duty, and forgotten its Master's command, to bring the poor out of the streets and lanes of the city in to the gospel feast. The political economist is struck with the waste of national resources occasioned by such a number of thieves and idlers being kept directly or indirectly at the public expense. And every reformer, moral, social, or political, will see what need there is of reform among those who are the lowest in the social scale. And men of all classes would do well to think how much they pay annually, not for the cure, but for the continuance of the evil. The householder pays when he puts his hand in his pocket to give alms; he pays when the thief puts his hand in and helps himself; or, escaping this, he pays when the collector calls on him for the poor-rate and jail-rate. Lodgers do not pay rates, but lodgings would not be so high were it not for high rates; and so the lodger pays, and we all pay. And as it is an evil which affects all, do we not all wish to be rid of it, and feel that so much filth and barbarism in the heart of the empire is a stain on England's glory? We rejoice, therefore, that Providence has raised up such men as the good Earl of Shaftesbury and others, who have wisely determined to get the lever of moral reform under the very lowest stratum of the social mass, and are raising, and ventilating, and enlightening, and purifying this portion of human society, concerning which former philanthropists seemed to live in happy ignorance, or were too delicate to touch, or felt themselves unable to grapple with. But now thousands and tens of thousands, who were ready to perish, rejoice in seeing a way of escape, and are coming up, as it were, out of the region of the shadow of death, to enjoy the blessings of religion and social life, chiefly through the medium of the Ragged Church and School movement, not forgetting City Missions; so that rags, and dirt, and juvenile criminals, are gradually diminishing wherever this system is at work, and they would *rapidly* diminish, and at length be exterminated, if the good cause had that support which it deserves, and which we hope it will receive.

Take an illustration. A noble duke passing along the street observes a

reddish something, which proves to be one of the shoe brigade in uniform. The boy eyes the duke somewhat archly as he approaches, as if wishing to know his opinion of Ragged Schools; but, like a man of business, keeps an eye also on the ducal boots. Come, my lord, condescend for once to put your foot on his block. There! see how his eyes brighten at the thought of earning an honest penny. Why the sight of that is worth a penny; and the thought of doing him good is worth another penny, and, of course, the polish on the boots is worth another penny. See, too, with what desperate energy his two brushes and two elbows work together, as if he were a little high pressure engine. And now, my lord, while the work is proceeding, look steadily through your glass at his dress and general appearance. Certainly, there are none of the rags here you have spoken of, and though his work is not quite so delicate as that which a Royal Commissioner may have to perform, yet he is as clean, perhaps, as any gentleman would be if he had the same work to do. Then look at his improved social position. Here is a poor child snatched from ruin; raised from the begging, thieving class into the industrious class; a dirty, idle consumer turned into a diligent worker, by a system which you once called a "hobby;" perhaps you were a little excited then; but now, my lord, after calm reflection, we are sure you must wish the boy and the *hobby* great success. Suddenly we imagine all the boys of all the brigades assembled by hundreds round the duke. A Ragged School, my lord. That is, they *were* ragged once. They raise their caps, having improved in manners as well as in dress. Hark! one of them is making a speech. He ventures to hope that the duke will become "a zealous supporter and liberal contributor to the Ragged Church and School system." Great applause from boys and populace.

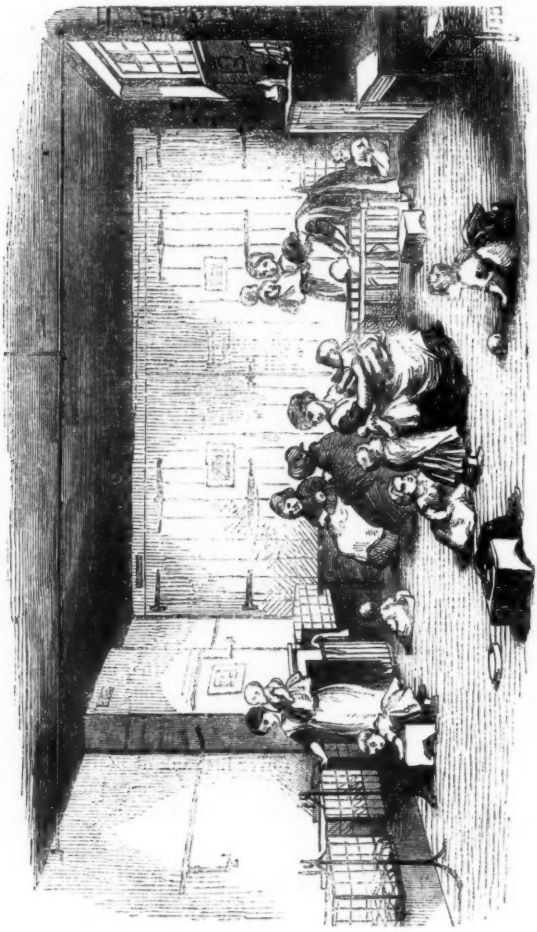
One word more about the duke's expression, "hobby." Well, it was Luther's hobby to reform the Church; it was Hampden's hobby to save the liberties of England; it was Wilberforce's hobby to abolish slavery, Howard's to reform the jails, Mrs. Fry's to visit the prisoners, Miss Nightingale's to minister to the sick and dying heroes of the Crimea; and because of these "*hobbies*," they have attained to a well-deserved and imperishable fame. So will it be with him who leads that movement which is now raising the lowest and the most wretched of our race into a position which will, with God's blessing, enable them to be happy in both worlds. So shall it also be with the noble duke, if he will follow such a noble example. And happy indeed is he, whatever his rank or position, who so aids the Ragged Church and School movement as to receive the approbation of Heaven, and the blessing of him that was ready to perish.

THE CRIPPLES' HOME.*

It is a somewhat remarkable fact, that although, for a considerable number of years, the streams of philanthropy have diverged into numerous channels, one call of suffering humanity has passed unheeded by—has met with no listening ear, or loving response. And yet the public love to show and express deep interest and

* Situated in Hill Street, Dorset Square, N.W.

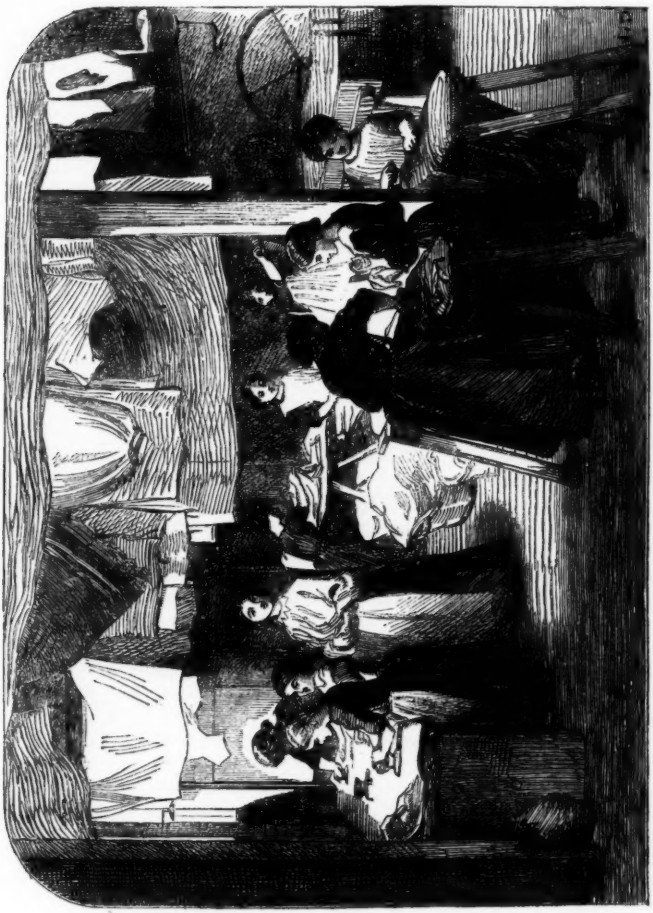
sympathy towards those who, in God's mysterious dealing, have been born with some defect. Noble institutions have been reared, as if to provide eyes to the blind, ears to the deaf, tongues to the dumb, and parents to the orphan, or generally to afford protection even to the idiot and insane. The poor helpless *cripples*



THE NURSERY IN THE CRIPPLES' HOME.

alone, though unable to earn their daily bread, and necessarily of weakly and sickly moulds, have in most cases been left to drag on their miserable existence—in its best estate one of beggary for life—uncared for and disregarded. Some eight years ago, the misery of the *cripple* moved the tender compassion of a kind

Christian lady—one whose heart was, and ever is, overflowing with interest for the sick and sorrowing, and is thus reflecting back the spirit of her Master, who "went about doing good"—and to her it seemed that something could be done for these outcasts. A sheltering home might, perhaps, be provided, where they



THE LAUNDRY.

might be nestled beneath the wing of tender solicitude and care, snatched from the rude, keen blast of the outward world's frowns and temptations; a home, in fact, where their minds might be instructed and their fingers taught some trade to fit them to earn an honest livelihood; but, above all, their hearts trained for

eternity. The "Cripples' Home" seemed a suitable name for such an asylum. It began with the admission of a beggar girl, who used daily to be seen in the neighbourhood of Bryanston Square. She came from a miserable dwelling, where nothing but evil reigned, and where each day was telling its baneful influence on the poor child. Other cases followed, and as numbers increased, the experiment of instructing them in making bonnets, baskets, &c., under the tuition of one well experienced in such matters, was tried. Classes were formed and daily held by ladies, to teach them reading, writing, arithmetic, &c.—besides, and above all, to give them Bible instruction. But the Home includes another class of inmates. The cripples being so helpless, need a great deal of waiting on; there are, therefore, a large number of refuge girls, who, whilst giving all the necessary assistance to the cripples, are themselves being trained for domestic servants. To this end, there are attached to the institution a "Public Laundry" and "Infant Nursery." In the latter, infants of working mothers are received, on payment of threepence a day, from seven in the morning to seven in the evening. They are superintended by a kind and judicious nurse.

The "refuge girls" are chiefly those who are orphans, or whose homes only afford them examples of sin and misery. After remaining in the institution two or more years, according to circumstances, they are placed in respectable and suitable situations. One of these was once a gipsy, but is now giving great satisfaction as a servant in a clergyman's family in the south of England. Some have emigrated to New Zealand, and others to Canada; and very cheering intelligence has been received from them, quite sufficient for the indulgence of the hope that their influence is making its mark for good across the wide waters. One girl writes: "I am as happy as a queen. If I could have my school-days over again, I would not give any more trouble than I could help. I have got nine acres of land and a house of my own, and cows and pigs; and though I am '*agoing*' to get married, I will never forget Hill Street. I hope soon I shall be a subscriber to the School, for my intended has got plenty of money."

The Home, in all its branches, is managed by a committee of ladies, one of whom visits it daily. It is under the care of a matron and four sub-matrons, and is supported by donations and subscriptions. Eight pounds a year are received for the support of each cripple and refuge girl, which only about half defrays the cost of simple maintenance. Of course, being constitutionally so delicate, the cripples require food of the most nourishing kind, and this demands an extra expenditure.

Their dietary table has been carefully drawn up by Dr. Routh, physician to the institution, to whose care, under God, as well as to that of R. Taylor, Esq., surgeon to the institution, is greatly owing the manifest improvement that rapidly takes place in the case of almost every cripple entering the Home. It is no uncommon sight to witness the crutch laid wholly aside, the limbs becoming pliable and active, and the roses stealing their healthy march on the hitherto wan and pallid cheeks. Those who cannot possibly walk are provided with perambulators, and in these they are daily wheeled into the Regent's Park, &c.

Every summer a certain portion of the girls are taken to the sea-side. Margate, Herne-bay, and Deal could each tell their sweet tale of the interest and sympathy excited by the presence of these poor afflicted children, whose happy faces and expression of contentment are the pleasing indices of equally happy hearts. The object which the committee has in view is, so soon as the girls have been suffi-

THE WORKROOM.

ciently perfected in their trade (as straw bonnet makers, &c.), to provide them with situations in houses of business, where they will earn wages enough to enable them to maintain an honest and independent livelihood. Two have been thus placed out at Dunstable, where they gave great satisfaction. During the past winter two more have held a stall at the Soho Bazaar, where there will always be found a very attractive display of pretty baskets, mats, chair-backs, bonnets, &c., &c.

A visit also to the Home itself would afford much interest and pleasure. It is open all day, and at any hour, and any subscriptions or donations will be gratefully received there, where also purchases of work, a large supply of which may be always seen, may be made. The expenses of carrying on such an institution, in which nearly seventy girls are boarded, clothed, and educated, must be necessarily very great, and the committee are consequently obliged to make frequent appeals to the Christian public for their sympathy and support.

The Cripples' Home, viewed as a residence, is remarkable in two other respects—first, in the exceedingly *unpretending character of the houses;* and, secondly, in the excellent system of *ventilation* which is obtained throughout the buildings. The societies which from time to time have been established for improving the lodging houses of the poor, or hospitals, in this and other large towns, have learnt (often too late) the lesson that it is a far more ruinous process to build *new* dwellings than to adapt the *old* dwellings by alterations suited to the wants of those who are to inhabit them. The former plan is most attractive, but very expensive. Moreover, in the large amount of capital sunk or borrowed, an annual interest is lost or has to be paid, which materially lessens the good to be done with subscriptions or funds in hand. Several of our large hospitals are crippled in their usefulness by these heavy payments. The Ladies' Committee of the Cripples' Home have shown their wisdom in being alive to this disadvantage. The houses which now constitute the Home have a very ordinary appearance, but *all* the income of the charity is thus applied to the exigencies of the inmates. The *system of ventilation*—and to which in great measure the health of the girls is, under Providence, to be ascribed—is equally simple. It consists of perforated zinc plates of large size, placed on a level with the tops of the windows and doors in every room, so that the air in each story is constantly fresh, the whole impure air being finally carried upwards from the passages by large openings at the tops of the houses. The effect is marvellous, even in the larger dormitory, where some fifty girls sleep. This system has been applied in one other charity in London (the Samaritan Free Hospital), and with equal success. In no hospital in the metropolis is the mortality per annum *smaller*.

This (the Cripples' Home) being the only asylum in the United Kingdom for cripples, must commend itself to the generous interest of every liberal mind; and those who are blessed with the full use of their limbs will do well to manifest their thankfulness for such a mercy, by extending a helping hand to these poor children, whose position is so widely different.

THE CHILDREN'S HOLIDAYS.

THE excursions for 1861 having been now brought to a close, we are led to take our usual retrospect of the trips given to the children of the London Ragged Schools. These trips, which consisted of a single day in each case,

have been somewhat numerous, and we are happy to add in nearly every case the expenses have been met by funds given expressly for the purpose, without infringing on those given for the purposes of education. We think that a child's real education receives such an impetus from the pleasure and relaxation given by these trips into the country, that would justify a portion of the expenses, where necessary, being defrayed from the general funds of the School. This, however, is seldom done, and the practice of each school raising a special fund for the purpose is so unexceptionable that it should be adopted in every case. The places selected have been those that have been reached with the least possible expense for travelling. The Schools on the south of the Thames for the most part went to such places as Greenwich, Dulwich, Peckham, and Erith; on the north to Hornsey, Highgate, Colney Hatch, and Hampstead; on the east, Epping Forest; and on the west, to Richmond.

The number of children that went to each place will be seen from the following list:—

Acton	120	Brought forward	9,514
Barnet	120	Hammersmith	360
Battersea	220	Hampstead	240
Blackheath	350	Hampton	300
Carshalton	200	Hendon	149
Charlton	80	Highgate	200
Chigwell	120	Hornsey	1,620
Colney Hatch	590	Kennington	150
Crouch End	166	Kensall Green	150
Crystal Palace	208	Kew	280
Dulwich	558	Kingsland	130
Ealing	470	Lewisham	400
Epping Forest	4,318	Peckham	350
Erith	700	Petersham	4,115
Greenwich	830	Primrose Hill	508
Hackney	70	Walworth	200
Ham Park	394	Wimbledon	30
Carried forward	9,514	Total	18,696

The above is as complete as our returns enable us to furnish. The full number of children that have been taken out is considerably in excess of the above, and would, we believe, exceed 20,000.

It was feared that some of the Schools in the poorest localities might be overlooked, and the children not taken out. To prevent this, a small special fund of somewhat general application was raised by the influence of the Earl of Shaftesbury, and those children attending the Day Ragged Schools who had not had a day's holiday, and the friends of the School not in a position to give them one, were invited to spend the 19th of September at Petersham, where marquees were erected in case they were wanted for shelter; but fortunately the weather was everything that could be desired that day, and the marquees were not all put up. Arrangements were made to convey the Schools south of the Thames and Westminster by the South Western Railway from Waterloo Road to Richmond, and the Schools in the

east and north of London by the North London Railway to the same place. From Richmond to Petersham Park the children walked three abreast, accompanied by the Drum and Fife Band of the Lambeth Ragged School, and the Brass Band of the Boys' Home, Wandsworth. At Petersham they had dinner and tea, and engaged in many games and sports during the day. A plentiful supply of apples was given them. During the afternoon a dozen large paper balloons were sent off with good effect. On this occasion about 1,800 children, with their teachers, were present, from twenty-one schools. The day's amusements passed off very acceptably, and all reached home by the three special trains they went out in, free from accident; and when all was over, those who had the responsibility of the management felt greatly relieved, but the children "wished it all over again, it was so nice."

The following has been received on this subject from the Treasurer of Pell Street Ragged School:—"The Treasurer deeply regretted that, from want of funds, no treat could be given; it is with gratitude, however, he states, that through Mr. Gent the boon has been conferred. After the announcement 'a treat would be given,' the teachers were apprised that many were not only in rags, but destitute of covering for head or feet. The children, with wan looks and deep sighs, appealed for sympathy. The teachers resolved to help, but deemed it wise to hold out but little encouragement, so that the parents might be aroused to extra exertion. The result was a few pence were gathered, and Rag Fair, being adjacent, was patronised. Many, however, were left to the aid of the teachers, who did the best they could, and none were left behind. We for once proved that a Ragged School and rags are not always coexistent. The treat was thoroughly enjoyed by the poor children, and will ever be associated with delightful recollections."

Correspondence.

WHO IS RIGHT? MR. ROGERS, OR THE RAGGED SCHOOL UNION?

To the Editor of the Ragged School Union Magazine.

Sir,—It has been the fashion in some quarters to compare St. Thomas Charterhouse Schools with the London Ragged Schools, to the serious disparagement of the latter. That the buildings are finer, and better lighted and ventilated than those in which Ragged Schools are usually conducted, cannot be denied; nay, it would be strange were this not the case, seeing that, according to Mr. Lingin, "exceptionally large grants for the buildings" have been accorded by the Privy Council. If, too, the school fails, either in discipline or attainments, it is not for want of an adequate staff of teachers; for Mr. Rogers states that he employs no less than fifteen regular and pupil teachers. So far, then, as mere educational *machinery* is concerned, it may be regarded as a model school; but whether it is a moral Pharos in that degraded district is another question.

That the Golden Lane Schools are Pay Schools is the general belief; and that in this respect they show Ragged School managers "a more excellent way" Mr. Rogers broadly hinted, in his capacity of Educational Commissioner. It is no wonder that the public fell into this error, for even Mr. Lingin, the Secretary of the Privy Council, imbibed the popular fallacy,

that the Golden Lane Schools are pay schools; for he said, in his evidence before the House of Commons (Questions 3,930), "I was not aware myself, till I heard it stated here, that children were admitted into the Golden Lane Schools without payment." But, after all, there is nothing like a Committee of the House of Commons for eliciting the real facts of a case, and for stripping off that *veneer* which so often conceals the unsightly parts of a system. Knowing that Mr. Rogers was to be examined before the Committee on "the Education of Destitute Children," I waited anxiously to learn how he would prove that superiority of his school over Ragged Schools, which the Educational Commissioners not faintly affirmed, and which he, as one of their number, endorsed. There, indeed, was another "Daniel come to judgment;" but alas! in this case the judge was judged; for a glance at Mr. Rogers' evidence will lead your readers to echo the words of Eliphaz, "Thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee." (Job xv. 6.)

It has not rarely been found that the Report of a Committee of the House of Commons is not a reflex of the evidence upon which it is professedly based. Nor is the section of the Report which refers to Mr. Rogers' School any exception to this strange fact. Thus the Committee report that "the evidence of Mr. Rogers shows that, where strenuous local exertions are made, the poorest and lowest districts in towns are capable of supporting schools under the Privy Council; and that the poorest person may be induced to pay small fees towards their children's education." This assertion is very broad, and implies that we have been guilty of the fallacy of making provision for a class which after all does not really exist. But we shall now see whether Mr. Rogers' own evidence supports this conclusion of the Committee.

Question 975—Chairman. "Do you consider that there are any children in the school who do not come to school because they cannot pay one penny per week?

Mr. Rogers. "No; any child who cannot pay is admitted free."

Question 977. "Have you any account of the number of children who attend the schools free of charge?

Mr. Rogers. "*At present we have about* 100!"

Question 1018—Mr. Adderley. "Who pays for those children who receive gratuitous instruction?

Mr. Rogers. "We pay for them out of the school funds."

Thus we find that this nominally pay school is conducted on the free principle as respects the really ragged class. What renders this fact more remarkable is this, that the 100 scholars whom Mr. Rogers admits free is about the average number of scholars in a London Ragged Day School. For I perceive by your Report for 1861, that you have 151 Day Schools, with an average attendance of 17,240 scholars, or about 114 per school.

Another feature was supposed to exist in Mr. Rogers' school, namely, admixture of classes, and hence to be antagonistic to the very life-principle, so to speak, of Ragged Schools—that is, the necessity for the separation of the ragged from the better conducted classes. Now no one who recognises the Bible doctrine of the brotherhood of man can desire that such a distinction should exist if it be not needful, in order to preserve the one class from moral or physical contamination, and the other from feeling uneasy in the presence of a socially superior class. But here, again, whatever be Mr.

Rogers' theory to the contrary, experience has led him to adopt the same course as the managers of Ragged Schools. Thus we read:—

Question 1005—Mr. Adderley. "Do those very ragged children whom you have described, and who attend your school, mix with the children of a better class?

Mr. Rogers. "At one time we used to mix them together, but since I have established the Golden Lane Schools, we do not mix them in the Golden Lane Schools."

In a third point of contrast, namely, as respects cleanliness, it will be seen that Ragged Schools are avowedly superior—a fact which I should not have anticipated, had not Mr. Rogers candidly stated it in his evidence. With steady friends at head quarters, and with the purse of the State at his command for any educational experiment, one would have thought that a lavatory would have been added by Mr. Rogers as a matter of course, since there is no lesson more required in a poor district than the duty of that personal cleanliness, without which there can be neither physical nor moral health. Such an inference, however, vanishes before his own statements. Thus we read:—

Question 1011—Mr. Liddell. "Do you take any pains to wash the children? have you any baths?

Mr. Rogers. "No; I think there might be an objection to that."

Question 1065—Mr. Cave. "It has been stated in evidence that in Ragged Schools the children are almost compulsorily washed before they are allowed to go into the school?

Mr. Rogers. "We have no means of washing them; no doubt they would be much better for a wash."

I am ready to give credit to Mr. Rogers for a sincere desire to elevate the poorer classes, though the modes which he adopts are sometimes eccentric; as when, for example, he took the roughs of Golden Lane to see the pictures at Hampton Court one *Sunday* afternoon, as a means of making them religious! Nor was this proceeding strange on his part; for though a minister of the Church of England, he avows that he cannot discern any distinction betwixt things secular and things spiritual, and thus seemingly regards arithmetic as much an article of religion as the atonement. That this statement is, alas! no exaggeration, his own evidence clearly proves. For in answer to a question by Mr. Black (1078), "Is the religious element or the secular most attended to in your schools?" he gave this strange reply, "I am not able to answer that question. I do not know the difference between religious and secular"!

On reviewing Mr. Rogers' evidence, it is somewhat singular to find that, in the two points wherein he succeeds, viz., in separating the ragged class, and in not charging them a fee, he has been compelled to copy the Ragged School model. But in the point in which he candidly admits that he fails—viz., the enforcement of habits of cleanliness—he would do well to copy the example set by the despised Ragged Schools of London. Opposed, then, as Mr. Rogers is to Ragged Schools—having done his best as an Educational Commissioner to place them in the catalogue of abortive experiments—if I had any doubt on the subject, his evidence would amply supply me with arguments, irrefragable as clear, that the founders of Ragged Schools have discovered the only plan which is fitted to reclaim our British pariah. Thus

his co-thinkers and co-haters of Ragged Schools may well exclaim, whilst they scan his evidence, "I called thee to curse mine enemies; and, behold, thou hast altogether blessed them these *three* times." (Numb. xxiv. 10.)

Yours, &c.,

Q IN THE CORNER.

"THE NEW INDUSTRIAL SCHOOLS ACT."

To the Editor of the Ragged School Union Magazine.

SIR,—I think in your leading article of this month (October) you have, unintentionally, fallen into one or two errors with regard to this Act.

1. It is not a *new* Act, in the sense which your article seems to imply. It is an amending of the Act of 1857. It was introduced at the *request of the managers of the Certified Schools.* They found the old Act would not work, and suggested improvements. All these have been adopted. The Government must not, therefore, be held solely responsible for what is now law.

2. The Act *is not* intended to *supplant the Voluntary Schools* which receive "neglected and destitute children." It *is* to meet the case of "those children who have acquired *criminal* or *vagrant* habits," and whom it is found by experience cannot effectually be dealt with in any other way. The four classes to be received are well defined in the Act. None of the ordinary Ragged or Day Industrial Schools would do for them.

3. "Voluntary action on the part of committees" (in accordance with *your* views, without Government aid,) may and should still continue. As to the young vagrants who infest the streets, and earn their living as "running tumblers," it is quite time *their* "voluntary action" *was* stopped. Towards them there *ought* to be "the power of detention, with penalties to be enforced against any who leave under fifteen years of age." By that time they may have learnt how to gain an honest livelihood, and not add to the number of "those who frequent the company of reputed thieves," in time becoming reputed thieves themselves.

4. The Government have never, "on any pretext," sought to "creep into" the Industrial Schools. They gave help in 1856, because they were forced into it. They reduced it in 1858, and resolutely resisted all attempts to get back what was lost. They have withdrawn all in 1861. Even this new Act is limited in its operation to about two years; and this is the only point in it of which the promoters disapprove.

5. The withdrawal of all grants to Voluntary Institutions by the Committee of Council has no bearing on this Act. It had been determined before the new Act was thought of, and is in accordance with the known hostility of the heads of this department to such grants.

6. The Government do *not* "for the first time directly interfere in the internal management of these Institutions." The old Act gave them power to withdraw the certificate at any time if the "Regulations" were not satisfactory. The Scotch Act, under which such schools as Dr. Guthrie's have so long and so successfully worked, contains a *precisely similar clause* to that in the new Act. How far this has amounted to "*interference*" in their case, they must tell. These Schools will now, in their relation to Government, more nearly resemble Reformatories, and *they* are still "voluntary, and, as they ought to be, self-governed institutions."

7. If this Act be "the thin edge of the wedge," all I can say is, that I hope we may soon have it "driven home." If we can see the work done, and done effectually, to the glory of God and the good of souls, it matters little whether we "still hold the reins of a mighty social and religious movement," or whether we have ceased to "retain the power in our own hands."

I am, yours,

HOPEFUL.

Notices of Meetings.

ALBERT STREET RAGGED AND INDUSTRIAL SCHOOLS, SPITALFIELDS.

LAST night (October 23rd) a very interesting meeting was held in connection with these schools. For the last fourteen years Mr. H. R. Williams, the well-known Honorary Secretary of the Institution, has occupied the post of Superintendent of the Sunday Evening Ragged Schools, and circumstances having rendered it necessary for him to resign that office, the teachers in the school and several of the scholars determined to present him with a testimonial of their respect and esteem. For this purpose the meeting of last night was convened; the large room was well filled by a considerable number of residents in the neighbourhood, and others, glad to avail themselves of the opportunity to testify their respect for one who has done so much for the moral and religious improvement in the East of London.

Alderman Abbiss presided, and presented the testimonial to Mr. Williams, in a speech characterised by much sound sense and manly feeling. The Rev. W. Tyler, and the Rev. A. Suter, and Mr. Powell and Mr. Merrington, on behalf of the Committee of the Institution, bore emphatic testimony to the great value of Mr. Williams' self-denying and untiring efforts on behalf of the Institution. Mr. Williams returned thanks for the honour done him, and stated, that although his connection with the school had ceased, he hoped for many years to come to occupy the post of Honorary Secretary to the Institution, the interests of which were very dear to his heart.

Mr. Jones (the successor to Mr. Williams) moved a vote of thanks to the chairman, adding his testimony, after eleven years' intimate acquaintance with the work, to Mr. Williams' zeal and energy.

Mr. Alderman Abbiss, in returning thanks, expressed the great pleasure he had experienced from the proceedings, only regretting that he had not earlier known a man so evidently beloved and esteemed as Mr. Williams.

The proceedings of the meeting, which were of a most agreeable character, were concluded by the assembly singing the Doxology.

The testimonial consists of a very handsome mediæval writing service.

MEETING OF THE EAST LONDON RAGGED SCHOOL TEACHERS.

DURING the last summer several meetings have been held by the teachers and officers of Ragged Schools in the east of London for social intercourse, prayer, and conference; the largest of which was held in the large rooms of Stepney Meeting House, on September 18th. About two hundred friends were present, the whole of whom were practically interested in the results which Ragged Schools are effecting in that part of the metropolis.

The proceedings having been opened by R. Charles, jun., Esq. taking the chair, and with prayer,

The Chairman said he did not think he should be far wrong in stating that one of the chief causes for their assembling together this evening, was the re-

marks and assertions made by some parties who considered themselves qualified to judge of the matter, that the Ragged School system was a failure, and that Ragged School teaching had been productive of no beneficial results to the community. They were, no doubt, all aware of the Report of the Educational Commissioners, in which Ragged Schools were so lightly treated of; but he merely referred to it, not in order to refute the objections of the Commissioners, which had been done on many other occasions, but for the purpose of showing how a little persecution, if he might so speak, had the effect of uniting together the friends of the persecuted cause. They were met together then for the purpose of mutual sympathy and strengthening each other's hands in carrying on their work; and if this, indeed, was a result of the report he had alluded to, an amount of good would have resulted from it that would far more than compensate for any evil it was calculated to do to the Ragged School movement. During the last winter it was his privilege to attend nearly every meeting of a Ragged School at the east of London, either as chairman or a speaker, and he could say, not only from the reports he had heard there, but from personal intercourse with many of the teachers, that not only were they generally well conducted, but were producing results sufficient to encourage all who subscribed their money, or took an active part in the teaching of the poor children. They were met then as the promoters of a cause not useless or unprogressive, which was steadily making way, and producing effects which would promote the social and religious welfare of generations to come. They were not to look for every Ragged School to be in its full power and development. Some were but commencing in weakness and inaptitude to impart the knowledge on which all they taught was based—the knowledge of God's word; but there was cause for hopefulness for them in the progress others had made from beginnings equally small, and social gatherings for intercommunion like these were calculated to aid the teachers who had but just entered upon their great work. To the veterans in the cause, some of whom he saw around him, it would ill become him to say anything in the way of encouragement to further effort, because in the success of their past labours they had the best incentive to renewed zeal in their Master's service. To the younger ones he would hold out the example of these veterans, and say to them that they will not find one among them to say he has hindered his own spiritual growth by attending to that of the children in his schools, but on the contrary, that they had found themselves so much gainers by it as to lead them to say to all, "Come and help, and you will benefit yourselves while you benefit others." And to those who have just put their hands to the plough he would say, press forward in the work, and you will find yourselves amply repaid for all your labour; it will be one you will look back upon, feeling, as he felt it, an honour to be in any way concerned in. To all he would urge to regard what they have done in the past as only a beginning. They had now come forward to proclaim to the country that the Ragged School system was a good and sound one; that it had instructed the ignorant, reformed the vicious, and been of immense benefit to the country. They could, therefore, with great propriety, encourage each other in the good work before them.

Dr. Cory spoke of the benefit experience had shown him accrued to one's own soul in teaching the poor the truths of the Gospel. It was the realisation of the promise of God, that as they watered others, they would be watered themselves. The first of these meetings was in the month of April, when a few of them determined on a union in order to ask for an outpouring of the Holy Spirit on teachers and taught; to consider how to forward Ragged School teaching Scripturally; to determine on more effectual means of bringing the influence of religion to bear on the children and their parents; and to promote a more Christian union of Ragged School teachers. The union for

these purposes now comprised twenty-eight schools, with a very large staff of teachers at the east of London. It was the union of small and weak grains of sand which kept out the great sea, and he hoped their union would keep out the sea of wickedness, vice, and drunkenness—the last of which they well knew was the main cause of evil. After mentioning several instances which had come under his own observation of the drunkenness which trained children, so to speak, for Ragged Schools, Dr. Cory mentioned, in proof of their reformatory influence, that he had spoken to several inspectors of police, and was told that wherever Ragged Schools were in work, less police were required to do duty. He had spoken to the inspector in the district of his own school, who did not even know there was a Ragged School, but said they did not require so many constables as formerly, though he was unable to account for it. These things were excessively gratifying. After referring to the diminution of crime in other parts of the country, he urged the teachers of Ragged Schools to earnest prayer for what they required. In his own school they were in pressing need of £20, and they united in prayer that God would open up a way to obtain that sum, in order to liquidate a debt that was hanging over them, and within a week they got it. One lady gave £15, and another to whom he wrote in Norfolk, £5. They now wanted about £40 between this and Christmas, and he need not say that they had engaged in special prayer to obtain it, and already £10 had come in, and he was pleased to find among his letters yesterday that £6 was from persons of whom he knew nothing. He urged them to faith in their work, and a simple heartfelt trust in God and his Holy Spirit.

Mr. Hatchard, the Secretary of the Bluegate Fields Ragged Schools, Mr. Day, Superintendent of Carr Street Ragged Schools, Mr. Gent, of the Ragged School Union, and other workers in the good cause, addressed the meeting, at the close of which the friends present expressed themselves as having been much encouraged by the addresses, and hoped similar meetings would be frequently held.

Poetry.

THE COMING OF WINTER.

In the woods the nuts are dropping
  Gently down among the leaves;
In the fields the herds are cropping,
  Where late stood the gathered sheaves.

November's gloom fast is waning,
  And "the chill December rain,"
And the sighing wind complaining,
  Tell us winter's come again.

Surely, Nature now is weeping
  For the grandeur she has lost;
O'er her face tears slowly creeping,
  Lo! they meet the chilling frost.

Nay, not so, in patience sleeping,
  Till the spring again appears.
Ne'er repining, nor yet weeping.
  Say no more of Nature's tears.

For she knoweth that from heaven,
  Though the clouds now darkly lower,
By our Father will be given
  Soon again the bud and flower.

Thus from her a lesson learning,
  May we too in patience wait,
Stifling every idle yearning,
  Till we reach the heavenly gate.

To the poor, the winter seemeth
  Like a long and dreary time,
Oft for them no sunlight beameth,
  Christmas rings no merry chime.

Pinched with cold and suffering hunger,
  Few indeed their comforts are;
Can we wonder that no longer
  They should love a world of care?

Can we shed one ray of pleasure
  O'er their dark and dreary day?
Let us share our earthly treasure
  With the poor we have alway.

Hark! the merry bells are ringing!
  Oh! how cheerful is the sound,
Happy voices too are singing,
  Joy and gladness here abound.

"Cast your bread upon the waters!"
  Feed the hungry, warm the cold;
Gather misery's sons and daughters
  In our Saviour's happy fold!—CARRIE.

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	£	s.	d.
Anonymous	50	0	0
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Ballard, M., Esq.	1	1	0
Barker, Walter and Arthur	1	1	0
Bourke, Mrs.	0	2	6
Burton, Miss	0	2	6
Carleton, Hon. Mrs.	2	0	0
Clack, T. E., Esq.	1	1	0
Corrie, Miss	2	0	0
Crosse, Miss	1	3	0
Exeter, Marchioness of	1	1	0
E. F. E.	10	0	0
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Gregory, G. B., Esq.	10	0	0
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